

CALL FROM THE OCEAN.

OR

AN APPEAL

TO THE

PATRIOT AND THE CHRISTIAN,

IN

BEHALF OF SEAMEN.



By JOHN TRUAIR,

Corresponding Secretary to the A. S. F. Society.



NEW-YORK:

PRINTED FOR "THE AMERICAN SEAMEN'S FRIEND SOCIETY."

John Gray & Co. Printers.

1826.

TO THE READER.

THE design of this publication is to lay before the public, the real state of seamen, and the reasons which should influence the benevolent, and even the lovers of their country, immediately to do something to meliorate their moral condition, and to co-operate with those who have seen the evils, and set their hands to attempt a remedy. The "American Seamen's Friend Society," under whose auspices this appeal is given to the world, have, under God, set their hands to this work; and they are determined not to abandon it, because they feel it to be the cause of their country, and the cause of God.

It is hoped, therefore, that the reader will give this call a very careful perusal, and not lay it by on barely reading the title and the leading heads. A careful perusal will be needful, in order that the reader may at all be in possession of the most important facts in the case; since, in a pamphlet of this size, nothing more can be given than a general developement of facts connected with this great and important subject, as we hope to make it appear in the sequel.

AN APPEAL, &c.

"O think on the mariner toss'd on the billow,
Afar from the home of his childhood and youth:
No mother to watch o'er his sleep-broken pillow,
No father to counsel, no sister to soothe."

CHRISTENDOM has long slumbered over the maritime world, and been almost entirely regardless of the moral condition of seamen. On this subject a slumber deep and long has rested upon the christian world; and seamen, generation after generation, have been made the prey of vice in every form, with scarcely "an eye" to pity or a hand to save. But God calls upon men to arise from this slumber, and upon Christians to "shine" upon this darkness, that their light may be seen and felt among the nations. Then shall the light of Zion "break forth as the morning," and the "Gentiles shall come" to her light; and the "abundance of the sea shall be converted" unto her. It has, however, been said, that "sailors, do what you will for them, will be sailors still:" and also, that "you may as well labour with a main-mast, to produce a moral change, as with a sailor." Now, in opposition to this statement, we will prove, if there be truth either in the Bible or in fact, that

SEAMEN CAN BE CONVERTED.

To prevent being misunderstood, we will explain. By seamen we mean, that class of men who "do business in great waters," and who thus become inhabitants of the world at large. We mean them as a class distinct from other men. By their being *converted*, we mean, that they can be changed from a life of sin to a life of holiness; from sinners to saints; and from the enemies to the friends of God.

That seamen can be converted, in the above senses, we prove, from the facts that they are men, and that the Gospel of Christ is designed to save *men*. Seamen are not only *men*, but they are, in many things, men of a noble and generous character, to be met with in few other men. They are men of feeling, and that often of a peculiarly tender kind. Even in matters of religion they often feel, when it is clearly presented to them, to a degree that ought to alarm and make ashamed many who, from their childhood, have been blessed with all the means of grace, of which the sailor has been totally deprived. The Gospel, being addressed to the feelings, as well as to the understandings, of men, is as likely, and perhaps

more so, if faithfully presented, to have its saving and renovating effect upon seamen as upon any other class of men.

That seamen can be converted, is proved from the scriptures. In Isa. lx. 5, it is declared, that "*The abundance of the sea shall be converted*" unto the Church of God.* In the forty-second chapter of this same prophet, it is also affirmed, not only that it is the duty of seamen, but that they shall yet "give glory to the Lord, and declare his praise in the islands." This they have not done! (We shall have occasion in another place to show what they have done!) But as the word of the Lord is true, this must yet become the work of sailors. In the hundred and seventh Psalm, sailors are mentioned as a class of men who, when they behold the wonders of God, fear him; and in their distress call upon him; and it is affirmed that he hears them, and in answer to their prayers, he delivers them out of their troubles, and "bringeth them to their desired haven." In the sixty-fifth Psalm also, God is said to be the confidence, not only "of all the ends of the earth," but "of them also that are *far off upon the sea.*" On the first part of this prediction, Christians have not allowed themselves to doubt; but the second has been "like a dead man, *out of mind.*" In the ninth verse of the sixtieth chapter of Isaiah, sailors are recognized as the most active and engaged in advancing the general cause of God in the world. Even Jacob, by the spirit of prophecy, designated a branch of his family who would, in future time, become mariners: Gen. xlix. 13. and Moses, in Deut. xxxiii. 18, 19, determines the ends for which they were to become so: that they might spread the knowledge of the true God, and advance the interests of his kingdom

* That the phrase, "The abundance of the sea," in Isaiah lx. 5, means seamen, and not the islands of the sea, seems sufficiently evident from the fact, that the islands are made a distinct subject of prophecy, in the ninth verse; and the ships of Tarshish, or seamen, who are before supposed to have been converted, are mentioned as the most active agents in the conversion of the islands. And besides, the inhabitants of the islands must be included along with the Gentiles, who, in this fifth verse, are mentioned as distinct from "the abundance of the sea." To confine this passage to riches, as some have done, seems to ascribe too much importance to them for the general style of the Bible. If, by "the abundance of the sea" be meant "the riches of the sea," it is not seen why "the forces of the Gentiles" must not mean about the same thing. But it must be abundantly evident, that the riches and strength, either of the one or the other, can never be brought to serve the great interests of the church, until those who have the management and control of them, are converted to the Christian faith. It seems, also, not very apposite, to speak of riches being "converted" unto the church. It is, indeed, true, that the prophet goes on from this fifth verse, to speak of the silver, and gold, and beasts, and wealth of the nations, and of the islands being *brought* to beautify the house of God's glory; but he does not speak of their being "converted." Such joy, exultation, enlargement of heart, and union, or "flowing together," as are mentioned in this verse, seem highly proper, and to accord with the general tenor of scripture, at a great increase of numbers to the church, by the conversion of those who before had been strangers and aliens; but not because she is rich. In converts she may make her boast in God, but not in her riches.

These facts constitute a sufficient authority for applying the passage in question to seamen, or to those who do business in great waters:—and also for attaching to their conversion all the importance which the God of heaven has attached, in his word, to the conversion of "The abundance of the sea."

among the nations.* The seamen shall yet "sing for the majesty of the Lord, and cry aloud from the sea;" and then shall the Lord God be glorified in the islands. Isaiah xxiv. 14, 15. Indeed, all the predictions of the universal spread of the Gospel, have a direct bearing on this subject; because that Gospel of salvation, and that kingdom of righteousness, can never fill the world till the seamen are converted to Christ.

But, that seamen can be converted, is proved from fact. Religious effort has been more abundantly blessed among seamen than among any other class of men whatever. The hopeful conversion of ten thousand in less than ten years, with the very feeble and inefficient measures which have been adopted to accomplish the end, should be a sufficient proof of this. Such, however, is but a partial statement of the fact; for the real and exact number can never be correctly ascertained. We have often seen this great change in the sailor! have heard his groanings under a sense of his sins; his rejoicings under a sense of sins forgiven; his prayers for his shipmates, and for his own soul, and his songs of salvation to Him who has redeemed him from death. And surely the songs of salvation

* The language of Jacob is, (Gen. xlix. 13) "Zebulun shall dwell at the haven of the sea, and he shall be for an haven of ships." And Moses, uniting Issachar with Zebulun, says, (Deut. xxxiii. 19) "They shall call the people unto the *mountain*; there they shall offer sacrifices of righteousness: for they shall suck of the abundance of the seas, and of treasures hid in the sand." By the phrase *mountain* in the above passage, is doubtless meant the "mountain of the Lord," or Mount Zion. Isa. ii. 3, Micah iv. 2. To this mountain they would call, or invite "the people," or nations with whom they should carry on commerce, there to join with them in the worship of the true God; or to offer "sacrifices of righteousness," instead of offering to dumb idols, the abomination of the heathen. Here, then, we have a class of men spoken of, differing in their employment from all other men; and who, by that very employment, would mingle with all the various tribes and kindreds of men who did not know the true God, for the purposes, as it might first seem, of commerce and wealth alone; but on a more close inspection, it seems to be for a different purpose that they "dwell at the haven of the sea;"—To "call the people to the mountain" of the Lord, or to teach the nations the religion, character, and worship of the God of heaven. And this view of the subject appears to accord with the general tenor of the scriptures, in regard to the higher and more important ends of seamen.

In the days of Solomon commerce was carried on to a considerable extent by sea; and it is pretty evident that the mariners of Zebulun had been somewhat faithful and successful in spreading among the seamen of other nations the knowledge of Israel's God, and of calling them to "the mountain of the Lord," to offer there the "sacrifices of righteousness" and of praise. "Solomon made a navy of ships at Ezion-geber, on the shore of the Red Sea, in the land of Edom. And Hiram sent in the navy his servants, shipmen that had knowledge of the sea, with the servants of Solomon." 1 Kings ix. 26, 27. This Hiram was king of Tyre in the days of Solomon, and was a worshipper of the God of Israel. 1 Kings v. 1, 7. Solomon and Hiram appear to have been the most cordial friends; and it is not very unlikely that the knowledge of Israel's God was first communicated to the Tyrians, by means of their maritime connexion with Zebulun, whose "border was upon the sea," and who had a port at Zidon. Between Tyre and Zidon there would, almost necessarily, be a constant communication; and if the mariners of Zebulun were at all faithful to their maritime friends, as it was predicted they should be, it is not at all strange that we find such a close affinity to have existed between, not only Solomon and Hiram, but also between their subjects. And if sailors, in every age of the world, had been equally faithful to their God, and to their fellow mariners, a very different moral aspect would have been thrown upon the world, and sailors would have been a glory and a blessing unto all lands.

sound most sweetly from tongues which have so long been used almost exclusively in blasphemy against God. Facts in abundance have settled the question for ever, as to the practicability of the moral and religious improvement of seamen. They can as well be improved in morals and religion as any other class of men! But "some man will say,"

WHAT PROFIT WILL THERE BE IN IT?

We would answer, in the language of an apostle on another subject: "Much every way." But chiefly in the commercial, political, moral, and religious influence which they have on the world. Grant us but the principle, which even infidelity herself does grant, that "the principles of *Bible morality*, if lived up to, are better calculated to make man happy in the present life than any other system of morals;" and then, we say, the moral and religious improvement of seamen must be of great and commanding importance, even in the eyes of the mere man of the world.

The conversion of which we speak is important in a commercial point of view. Commerce can never be carried on without the aid of seamen. In this view, it should seem that no commercial man, who regards his own interest, could be indifferent to the moral improvement of sailors; and if the subject were properly viewed, no such man would be indifferent to it. Every man feels more safety, and advances his own interest more surely, by committing his property to the hands of honest men, than in committing it to the hands of rogues and swindlers. Elevate seamen to the standard of mere *Bible morality*, and you make them men of the strictest honesty, who will regard your interest as they regard their own; elevate seamen to this standard, and you put an end to all mutinies, in which whole cargoes of property, and often many valuable lives, are lost at once; elevate them to this standard, and you destroy more effectually the appalling evils of piracies, than by all other means combined. These we consider self-evident positions; and in view of them we may ask, what commercial man, who loves his own interest, does not see it to be intimately connected with the moral improvement of sailors? And will he not, then, aid those who are engaged to accomplish that improvement?

The moral improvement of seamen is important in a political point of light. It is a given principle, tested not only by the history of all ages, but by universal fact, that moral and religious men make the best subjects in any government. It is also no less evident, that sailors make a most important class of men in every good government upon earth. In every case of a foreign invasion, sailors are the first men to throw themselves between the invading foe and their country's liberties. Perhaps, wise politicians have not been far from uttering the truth, when they have assured us, that "it is not saying too much to affirm, that both England and

America, at this moment, owe their national existence to their seamen." And, surely, if this be true, these nations are bound, as nations, to aid at least in the elevation of the moral character of their seamen.

It is important in a moral and social point of light. Many are the instances in which the happiness and peace of the social and domestic circle have been marred and broken up by the immorality of seamen. And it will be evident, that the moral influence of sailors on the world, must of necessity be very great, whether that influence be good or bad. They are with all classes of men, and all sorts of men, and all nations of men under the whole heaven; and their influence must, therefore, be astonishingly great. It may, indeed, be invisible to the partial observer in its operation; but, like leaven, it is silently, and at the same time most effectually, diffusing itself into the entire morality of the world. Their influence, in a Christian country, is more immediately felt in the cities, and thence it is distributed through land, so that there is scarcely a town, or village, or hamlet, in the whole country, where their influence is not immediately or remotely felt. It is most likely true, that no class of men in our world besides, have so wide and extended an influence on its morals as the seamen. The weight of that influence at present is evil, "only evil, and that continually." In many parts of the heathen world, it is absolutely dreadful; and we shall have occasion, in another place, to spread out a few appalling facts concerning it. Once turn this influence in favour of morality and virtue, and see how soon there would be an entirely different moral aspect on the face of the world. This object should be sought by every man, (with such means as he may possess to accomplish it,) in proportion to the value he puts on the virtue and morality of his country. Heal the fountain, and you renovate the streams. To do this is one of the main objects of "The American Seamen's Friend Society," in its efforts to reform the system of sailor boarding—this being, in its estimation, the "*mother sin*" in the case, it being prolific of all others among these men, who send such a current of sin and misery through the world.

But there are other motives which should bring every good man, and every friend of man, to the work of reforming sailors. We owe them much. We have before adverted to the fact of their being a bulwark of defence to the liberties of our country. It is also most manifestly true, that we depend on them for most of our luxuries, and for many of the necessities of life. Look upon your table! and then into your wardrobe! and see how many articles you can discover there, which has been provided for your comfort, or convenience, by the sailors' toils, privations, and sufferings? Some of these very articles may have come to your convenience at no less expense to some poor sailor than the loss of his life, and to his family the loss of a husband and a father! And can

you set quietly down to the enjoyment of them, while as yet you have done nothing to prepare the sailor for a happy immortality? You depend upon the seamen for a very great proportion of your most invaluable information concerning other parts of the world. Indeed, we had never been in possession of this goodly land, but for the enterprise and hazard of seamen. We all know that without the aid of these men, the ocean forms an impassable and eternal barrier between us and every other part of the globe; and to this little portion would our knowledge of it be confined, were there no seamen to "tempt the dangers of the sea," and bring us information from a quarter to which we must for ever have been strangers without them. Gratitude, then, it should seem, would prompt almost every man spontaneously to put forth his helping hand to raise up the sailor from his degraded situation. Now, in view of these facts alone, we do not know how a man can be indifferent to the moral improvement of seamen, and at the same time be a lover, either of his fellow-men or of his country. Without a knowledge of the subject, he may doubtless be indifferent to the cause of seamen, and yet possess these virtues; but when it is once made known to him, even in its influence on the political and civil concerns of man, we do feel that the love of man, and the love of country, will impel every man possessing them, in some way at least, to put his hand to the work of improving the morals and saving the souls of sailors.

There is also a marked

RELIGIOUS IMPORTANCE

in the conversion of seamen, which must not be passed in silence. It is intimately connected with the prosperity of missions abroad, and the salvation of the heathen. No missionaries could be sent to the "islands of the sea," or to the "far distant coasts," without seamen; nor could any supplies be sent to them, neither any returns be received from them, without the same aid. Indeed, communication of every kind, and on every subject, would be entirely and for ever cut off between us and them, were there no seamen to traverse the trackless ocean. It would, too, be some alleviation to the sufferings of the missionaries, and soften many of the pangs which they feel on leaving their friends, their homes, and their firesides, to go to an unknown country, and among a people of an unknown tongue, to preach the salvation of Christ, could they once find in every sailor a Christian brother, instead of a thoughtless, blaspheming sinner. And how greatly would their burdens be lightened, on their arrival among the heathen, could they find in every seaman a helper in the work of the Lord, instead of an enemy, to waste and destroy? It is certainly and obviously true, that sailors, if generally pious, would be the most active and powerful auxiliaries to foreign missions of almost any men in the world.

But, generally vicious and abandoned, as they now are, they throw innumerable and constant hindrances in the way of their progress, and do more to prejudice the minds of the heathen against the Christian religion, than all other men besides. Is this doubted? Whence, then, let it be asked, has originated in the heathen's mind, that universal contempt and hatred of the Christian name? Not simply in the fact, that his "heart is deceitful above all things, and desperately wicked," for that is equally true of every other sinner. Nor yet is it because he has investigated the Christian revelation, and found it only a system of imposition and falsehood; for he has had no opportunity to make this investigation; certainly not, till within a few years past. And as far as opportunity has been given, and the investigation made, it has served greatly to soften the asperity of his feelings towards the Christian name and Christian nations. No, no! the heathen hates the Christian name for other, and better reasons than these! He has been swindled and oppressed, robbed and spoiled evermore, of all that was dear to him, by men bearing its name.

The heathen world, from days immemorial, has possessed little or no knowledge of Christianity, or of Christians, save what they have learned of wicked and abandoned seamen, or from traffickers in merchandise, and in "slaves and souls of men," whom they have borne along with them, more brutal and wicked than themselves. In what light must the heathen have viewed the Christian religion when,

"Freighted with curses was the barque that bore
The sailors of the West to India's shore."

And when, before these Christians, their country was "as the garden of Eden," and behind them a desolate wilderness? What, when they came among them but for purposes of plunder, rapine, and death! and seemed only to be governed by the principle that "POWER IS RIGHT!" They have judged of the religion by the character exhibited to them in the men who bore its name. And why should they not, so long as they had no other data by which to form a judgment? When urged to embrace the Christian religion, they have often met the missionary man of God with some terrible retort like the following: "We have learned most of our degrading vices from the Christians! we never knew any thing about ardent spirits and drunkenness till we learned it from the Christians; uncleanness, too, was almost unknown among us till we were visited by Christian intriguers; and we were united, and comparatively happy, among ourselves, till these Christians came among us. Would you, then, have us exchange a religion under whose influence we were comparatively happy, for one which has introduced among us so many and such incalculable evils?" What could the man of God answer to an argument of this sort? He could only

tell them that these, and all such men, were Christians only in name ; and that the Christian religion condemns, in the strongest manner, every such practice. But how was the heathen to know this ? He had not been favoured with the better traits of the Christian character ; and, above all, he had never seen the record of Christianity, in which its doctrines and duties are delineated. He, therefore, had no way to judge of the religion but by the lives and conduct of the men who bore its name, and hence he had formed an inveterate and implacable hatred, even of the very name of a Christian, and an abhorrence of the Christian religion. And for him there was some shade of palliation ; but for men among ourselves, who have opportunities to see some of the better traits of Christian character, and to examine the Christian revelation for themselves ; for such men to attribute the faults of Christian professors to Christianity itself, is a disingenuousness, and a crime, for which there can be no excuse, or even circumstance pleaded in extenuation. It is a deliberate and known slander on the Christian religion. This, however, cannot be said of the heathen. For aught that they knew, these wicked men, bearing the Christian name, who were dealing death both to their bodies and souls, and spreading desolation through all their habitations, were acting according to the spirit of the Christian religion ! and do you marvel that they abhor its name ? Turn the tables, then, and suppose that a class of men, under a given name, had from time immemorial visited your shores, pillaged your country, burned up your cities, robbed you of your treasures by treachery and deceit, and had carried your sons and your daughters, your fathers and mothers, your brothers and sisters, into a distant and unknown land, as bond men and bond women ! tell me, I pray you, would you not abhor that name, and teach your children, as soon as they could lisp it, to abhor it also ? Such, however, to an alarming extent, has been the abhorred practice of seamen, and men associated with them, bearing the Christian name, among the heathen ! This has fixed a most deep-rooted and fatal prejudice in heathen minds against Christianity. And how is this prejudice to be removed ? Your missionaries can do but little towards it at most ; and that little is greatly retarded by the destructive influence of wicked seamen at this moment. When the missionaries come to feel the fatal effects of this influence, it is no marvel that they send back a cry from heathen lands to the Christian churches : “ If you wish the Gospel extensively to prevail among the heathen, convert your seamen ; for they now pull down nearly as fast as all your missionaries can build up.” This admonition from the missionaries of the cross, should be regarded and acted upon by the Christian churches ; for it is an unquestionable truth, that seamen from Christian lands are at this moment the greatest and most fatal hindrances to the progress of civilization and Chris-

tianity among Pagans in every part of the world.* So long, therefore, as sailors are in morals what they are at present, and so long as their terrible example in the heathen world continues what it now is, the progress of civilization and religion among them must, from

* The truth of this remark will at the first view be perfectly obvious to those who have at all investigated, and are acquainted with the subject. There are many facts, however, which might be brought to illustrate and confirm the truth of it; a few only of which can be mentioned in the small compass of a note. That this pernicious influence of seamen from Christian countries, has a most deleterious effect upon the entire pagan world, is proved from almost every trait of history in relation to that subject. There is scarcely an item in the whole catalogue of crime which has not marked their course in every quarter of the globe. The traffickers in slaves alone, have done more to demoralize the world, and probably more to blunt the tenderer sensibilities of the human heart, than any other single class of men, who have ever disgraced the name of man. Think of its natural effect, and then ask,—where has not this effect been felt?—But all this has been carried on by the aid of wicked unprincipled seamen, and without them, it could never to any considerable extent, have existed. The generality of seamen from Christian lands, in all their journeyings find “no race of heathen, so gross and sensual, but that they gladly make one of their company, and proclaim in every kingdom and in every climate they visit, that the maritime inhabitants of Christian countries are as much in need of christianizing, as any heathen can be.” This is the testimony of one who had long been accustomed to see and hear it all. The following fact, related by a captain from the port of New-York, who was an eye witness to it, we have been assured is but too frequent an occurrence in heathen lands. About two or three years ago, in the port of Canton in China, a number of British and American seamen, on a certain Sabbath got liberty to go on shore. In a little time they got about half drunk, and became so excessively riotous, that the Chinese were obliged to set an extra guard, and order an armed force, on the Christian Sabbath, to keep *Christians* in any thing like decent order, according to the heathen’s views of order. What an influence such a fact must have upon the mind of the heathen! And what can they think of a religion, about which they know little or nothing, but what they see in the lives of such men bearing its name?

In the Sandwich Islands a scene has but recently taken place, which it would seem should open the eyes of a slumbering world on the importance of christianizing seamen. In their joint letter, under date of Oct. 15, 1825, the missionaries when they come to speak on the subject of seamen, make the following statement. “We are liable to be insulted and persecuted by murderous mobs of unprincipled seamen, who hate the light, and would gladly put it out, and through whose rage at the recent improvements, our lives are in jeopardy. We have here touched on a point which will doubtless cause some excitement in England and America. And it is now, perhaps, too late to attempt to conceal the enormities among those who traverse the Pacific, which have filled us with disgust and indignation, from the period of our arrival at these islands. Nor is it necessary to conceal names, lest there should not appear a proper distinction between the precious and the vile. The riotous crew of the whale-ship *Daniel*, Capt. BUCKLE, having the countenance and example of their master, purchasing for a sum of money a female slave, and carrying her as the inmate of his cabin, during his late cruise, were, on their recent return to Labaina, enraged at the *tabu* prohibiting females from visiting the ships, and after repeated insults and threats to Mr. Richards, left the ship in a body, and landed in three boats under a black flag, and armed with knives, surrounded the house of Mr. Richards, with most abusive threats, and seemed determined to have his life, or his consent for females to go on board—the former of which he would have surrendered first. When one of the crew stabbed twice at a native who kept the gate, the chief immediately called out an armed force to resist them, and they are obliged to keep a strong guard of armed natives around the house, by day and by night, to protect their missionary from the murderous assaults of CHRISTIAN SEAMEN. That the master of the ship allowed this outrage, is to us evident, from his note to Mr. Richards the evening before; when Mr. R. requested him to come on shore, on account of his apprehensions from the crew, he replied that, “he could not control them on shore—that they left the ship with a determination not to return without bringing women on board, and that Mr. R. had better let them come off, and then all would be quietness.” About twenty seamen recently came to our doors, to demand the reason why they could not have women as formerly. We could only say, “it is forbidden by the word of God, and prohibited by the

the very circumstances of the case, be exceedingly slow. And we do think, taking things as they are, that the progress of the Gospel in Pagan lands has been most astonishingly great; and forms no inconsiderable argument in favour of its divine original. Let the infidel tell us what but its own intrinsic excellence and power, has given it such an astonishing and transforming influence over minds so strongly prejudiced against it, when at the same time that prejudice had so many circumstantial facts to confirm and strengthen it? How is this to be accounted for but upon the fact, that it is in truth what it claims to be, "the glorious Gospel of the blessed God?" That its progress has been what we have affirmed, is manifest from the truth, that within a very few years it has, notwithstanding all its hindrances, gained an almost absolute ascendancy over whole islands and provinces, and their dumb idols, which could "neither hear nor save," have been thrown "to the moles and the bats," and the God of heaven been acknowledged and worshipped as the only saving God. And what are we to suppose would have been its progress among the same class of men, had they seen among the men who bore the Christian name, nothing but that spirit of holiness and love which the Gospel requires? Suppose that all the seamen who have ever visited their shores from Christian lands, instead of being profane, drinking, riotous and lewd men, had been men of strict honesty and integrity, men of sober and industrious habits, men of chaste conversation and conduct, men of clean lips and a pure heart, and men of prayer and holiness of life; what are we to suppose would have been the result? God's praise would have been sung and his glory declared in the islands, and in the far distant coasts; the prejudices of the heathen against the Christian religion would have been dissipated, and the world probably filled with the knowledge and glory of the Lord; for such,

tabu of the chiefs." Satan is making a great effort to oppose the progress of our work, and will not our friends make as vigorous an effort to support it? Once we thought a single couple would be exposed to insult from the natives; now the natives are a defence against lawless foreigners, to whose violence we are all exposed. We are happy to repeat here what Mr. R. says, that 'the American ships do not molest him;' though some of the Americans declare boldly against the *tabu*. Mr. R. says, in a hasty line written about the time his house was attacked, 'We are alive, though an hour ago we expected nothing but immediate death.' These are among our trials of the present day." This narrative reminds us of the testimony of the Rev. R. Marks, on the general character of seamen, both in heathen and in Christian lands, and his competency as to knowledge of facts no man will question who knows his history. He says, "profaneness and licentiousness, as master sins, seize on and claim them for their prey, until every sense of virtue, if they ever had any, every feeling of delicacy, every apprehension of judgment, every idea of God, and of an accountableness to his divine majesty, are obliterated, or at least are such that few heathen can excel in, for grossness and criminality. The oaths and execrations of seamen are of such a degrading, satanic, and blaspheming kind, as no other description of men have ever used. The heathen, I believe, have never invented such expressions; they are such as no moral and reflecting man can hear or recollect without horror and trembling;—would to God I could for ever lose all recollection of them!" Who then destroy the heathen more rapidly and surely than the seamen by such examples?—And who can tell the extent of this moral pestilence in pagan lands?

according to scripture prophecy, will be the fact, when the seamen of our world shall be converted, and become the willing and active servants of Jesus Christ. Surely, then, the conversion of "the abundance of the sea" is important for the prosperity of missions and the salvation of the heathen.

The conversion of seamen is important, because their own salvation depends upon it. That this is true is as certain as that the word of God is true, when it declares that no man shall inherit his kingdom unless he be converted. The salvation of the seaman, be he ever so degraded and vile, is notwithstanding as important to him as the salvation of the wealthy and honourable man is to him; and for aught that we can tell, Christ may be as much honoured by it. Let any Christian ask himself, what he can see in the salvation of a heathen more important than he can in the salvation of a seaman? or what more important to himself in his own salvation than to the sailor in his salvation? or yet again, let him ask whether he can see any reason why the Saviour of mankind may not be as much honoured in the kingdom of glory, by raising up the most degraded among the sailors to a throne of glory in the heavens, as in raising him to that throne? And if he cannot, why is he not bound by the very principles of that Christianity on which he rests his immortal hopes, to consider the salvation of the seamen an object of as much importance in the kingdom of God, as is his own salvation? What reason, then, can he give to God and his own conscience, for devoting all his time, and all his means, to other things, and leaving the sailors to perish in their sins, without any alleviation from him? And what a meeting must such an one have with these men at the last judgment, when the "sea shall give up the dead that are in it?" But, above all, how can he meet a righteous judge in peace, when he has known the case, and yet shut his hand and heart against the call, and refused to make one effort to save the guilty sailor from the "damnation of hell?"

The conversion of seamen is important for the ushering in of the millennial day of glory to the Church. Prophets have predicted, that all the nations of men shall adore the living God, and honour and serve his Church; and that the nations that will not do it shall be destroyed and utterly wasted; that the Church shall possess the riches and honours of the world; and that she shall be "an eternal excellency;" that violence and destruction shall be heard or known in her no more; that her people shall be all righteous, and that the days of her mourning shall be ended; that she shall have double joy for all her sorrows of former times; that the knowledge of the Lord shall cover the earth as the water covers the sea; that there shall be nothing in or about her to hurt or destroy; that Christ himself shall reign on the earth, and that his saints shall reign with him a thousand years. From these words of inspiration, poets have caught the theme, and sung,

"Jesus shall reign where'er the sun
Does his successive journeys run ;
His kingdom stretch from shore to shore,
Till moons shall wax and wane no more."—WATTS.

"One song employs all nations ; and all sing,
Worthy the Lamb, for he was slain for us."

"The dwellers in the vales and on the rocks
Shout to each other, and the mountain tops
From distant mountains catch the flying joy ;
Till nation after nation taught the strain,
Earth rolls the rapturous hosanna round."—COWPER.

Not only have prophets and poets desired to see such a happy state of things in this miserable world, but it has also been the song of all the righteous in the house of their pilgrimage, and the theme of their most constant and ardent prayers in all ages. Such a day, then, will come, if the spirit of truth has not erred both in judgment and in vision ; and if the expectations and hopes of the pious in all ages have not deceived them. But it can never come, let what will be done to effect it, until the seamen are converted. Saints may pray for it, and expect its arrival from the progress of the Gospel in the earth ; but still it must be manifest, that with millions of unprincipled and ungodly seamen in the world, it can never become "an altar of universal praise to God and the Lamb." In proportion, then, as Christians desire that eventful day, let them turn some of their thoughts and alms towards the conversion of "the abundance of the sea ;" and thus use the proper means to raise up a set of the most efficient instruments to carry abroad the salvation of God, and to fill the world with his glory.

The conversion of seamen is religiously important in the effects it will have upon the Christian church. That it will have a happy and extensive influence on the world at large, we think has been sufficiently proved. That it will have an equally extensive and happy influence on the church is quite as clear, if we do not misunderstand the meaning of the prophet ; and this consideration should form no inconsiderable argument in favour of extensive and powerful efforts to effect it. In the prophet Isa. lx, 5, God says to his church, "Thou shalt see, and flow together, and thine heart shall fear and be enlarged, *because* the abundance of the sea shall be converted unto thee." Four things here mentioned are peculiarly to mark the glorious state of the Church ; and they are said to be the result of the conversion of seamen. The first is, that the church shall see many things in a different and more clear light than she has ever done before. "*Thou shalt see :*" as if she had been comparatively blind on many important points of her duty ; or, at least, that she had not seen them clearly. The same idea is expressed in another passage, in allusion to the same day. Isa. xxxii, 3. "The eyes of them that see shall not be dim ;" as if they had seen many important things but very indistinctly ; and the im-

portance of the influence of seamen is clearly one of those things. Another effect of the conversion of seamen, will be an enlargement of heart. "Thine heart shall be enlarged, because, &c." Christians have not been, and at this moment are not generally celebrated for this virtue. The narrowness and selfishness of the views, plans, and feelings of most Christians on all objects of benevolence, are a sufficient proof of it; but when their heart is enlarged, they will feel, and pray, and give, and act more for the cause of Christ, and for the souls of their fellow men, than they have ever yet done. The world will be viewed as it ought to be, and the kingdom of God and his righteousness will be first and supremely sought by them. Another effect will be an increase of the fear of God. "Thine heart shall fear," &c. This fear will be a fear to offend God by a life of disobedience; a fear to speculate when and where they should be content with believing. Such fear will proportionably increase the love of God: love to his person, laws, character, and dispensations. These virtues perfected, constitutes the perfection of the Christian character! *humility* perfected in the soul of man.

The last effect on the church which we shall notice, as contained in the above passage, is a union or flowing together. "Thou shalt see, and flow together, because the abundance of the sea shall be converted unto thee." In this light such a conversion must appear immensely important: for it is lamentably true, that Christians, and Christian churches, have been as little celebrated for union, fellowship, and fellow feeling, as for any one virtue which belongs to the Christian character. This is sufficiently proved by the terrible divisions which have wasted the Church in all ages, and divided it into various sects, differing and contending with each other. None among them all have been contented with building up themselves from those who were without God in the world, but have laboured more abundantly to build themselves by the ruin of others; and to accomplish this, art, intrigue, misrepresentation, falsehood, and even force, have been resorted to as fit instruments in their pious warfare. These contending Christians have often kindled the flames of war, and wasted the world with fire and sword! Brother has been divided against brother, father against son, and a man's foes of the worst sort, have often been those of his own household. Now, whatever will have a tendency to break down this spirit of division, and present the whole church as one united, holy, and happy family, must be of immense importance, not only to the Church itself, but also to the world. This effect the spirit of inspiration assures us the conversion of seamen will have; and should, therefore, be sought by us with all the ardour which we feel for the peace of the Church, or for the happiness of the world. That their conversion would have this effect seems natural enough to suppose,

from the marked character of the men themselves. The sailor is naturally, or from habits of association, a noble, open-hearted, frank, and friendly man, who in every sailor meets a brother ; and the instances are rare in which the bigoted sectary is found to be a sailor. It would seem difficult when he becomes a partaker of the grace of God, to narrow his noble mind down to the littleness of the sectator's views. He is, by his employment, a citizen of the world ; and now he has become a citizen of Zion in the world. That the labours for the salvation of seamen have already had the effect to soften the asperity of party feeling among the individuals who have been employed in it, must be manifest to every observer. The very name of their signal for worship is "*Bethel Union*;" and union will mark the progress of their conversion, till in all the world, and among all the saints there shall be a sweet and happy "flowing together;" till

"The churches warm'd, they would no longer hold
Such frozen figures, stiff as they are cold ;
Relenting forms would lose their power, or cease ;
And e'en the dipp'd and sprinkl'd live in peace :
Each heart would quit its prison in the breast,
And flow in free communion with the rest."—COWPER.

Such a state of things would present the religion of Jesus Christ in its own pure light, and take away its reproach from the minds of the heathen abroad, and infidels at home, more than all other things combined. Then should Zion "look forth as the morning, fair as the moon, clear as the sun," and to all her enemies and opposers "terrible as an army with banners." And if the general conversion of seamen will very greatly tend to these results, (and if there be truth in the word of God, or in obvious matter of fact, who can doubt it?) then it must surely be an object of paramount importance, both to the patriot and the Christian, to make every effort speedily to accomplish the conversion of seamen?

In this place the natural inquiry seems to be,

WHAT MUST BE DONE TO EFFECT IT?

In general it may be replied, they must have the same means that other men have to make them virtuous and holy. They are men, and require much the same moulding and cultivation as other men. But to be more particular : there is much instruction necessary to be given in order extensively to effect their conversion. There is among sailors generally, a most lamentable degree of ignorance on almost every subject connected with their moral improvement and highest destiny. There are many among them who cannot read at all. For all such, and for many of their children, schools of elementary instruction should be established in every large sea-port throughout the world. Most of those who can read have access to few books but such as are calculated to destroy both their bodies

and their souls.* With all such, the place of the song and the jest books should be supplied by such works of instruction and taste, as would serve to enlighten the mind on man's highest destinies and most important duties, while at the same time they would serve as amusement and recreation for their leisure hours. Sailors, in a great measure, and for a long time, have been considered and treated as outcasts from reputable society; and they must be elevated and raised, in the estimation and treatment of the community, to that standing which their situation and importance demands,—and that will appear not inconsiderable, when once an enlarged and comprehensive view is taken of the subject. Sailors, unlike any other class of men, have been sent forth, and have gone out into the world, even to strangers in unknown lands, without any testimonial or commendation from those who knew them; and have been forced to stand or fall, upon a general character, which is reprobated in almost every land. Most other men who travel in foreign parts, take letters of recommendation from their friends, and of commendation to those into whose company they may fall; but with the sailor it is not so. Now to remedy this evil, and bring the sailor on a level with other men, *Register Offices* should be established in every principal seaport throughout Christendom. In these the name of every worthy seaman should be recorded, and his place of boarding or residence designated; and when he leaves a port, he should take from it a letter of introduction to respectable people in the port to which he is bound.

The sailor is often swindled and robbed of his hard earned wages, and again and again sent out penniless on the world.† To remedy this evil, there should always be some provision for him in some savings bank, and he persuaded to deposit there something for himself or for his family, against a day of sickness or other time of need.

* The following picture is not highly drawn, and as a general fact, it applies, not to British seamen alone, but to seamen in general. Would to God it were true *only* of British seamen; but any one who will take the trouble to investigate for himself, and will go to the proper and only correct sources of information, will find that it is a most terrible feature of the seaman's character, in every part of the world. One who has long been familiar with seamen, their manners, habits, and customs, both when in port, and when at sea, remarks,—“As to any thing like correct and spiritual conceptions of God, I affirm, with the coolest deliberation, that the Jew and the Turk are vastly better informed than were thousands of our seamen when I was afloat: and as to any thing like a scriptural knowledge of the Saviour, as made known in the gospel, the very savage Hottentots in the wilds of Africa know as much as thousands of British seamen. Some, indeed, could, and did read—but what did they read? Books smuggled on board and sold at enormous prices, and purchased with avidity—such as never dared to see the face of day in our land;—books of superlative abomination, and which seemed to be the finishing stroke of Satan to debase and pollute the heart of the reader.” These books generally are of a character, that it would be improper even to name in this place; and in connexion with other and kindred causes, conspire to make the sailor's character and situation what they now are; and give the Prince of darkness an almost uncontrolled sway over them.

† See the note on page 19.

To bring the seamen within the influence of these means, there must be used with them much *exhortation*, *warning* and *persuasion*. There are a great variety of motives connected with this world, as well as with the next, which should be often forcibly and most affectionately presented to them. But to bring any of these motives before them, they must, in general, be "sought out." There must be men who will go into all their places of resort, and by every power which they possess, persuade them "to forsake the ways of the foolish, and go in the ways of understanding." Sailors must be urged to attend to the various means of grace which are holden out to them, by showing them the advantages, profits, and even pleasures in this life, which a virtuous course has over a course of sin and dissipation. Point them to the good citizen—to the honourable, the virtuous, and the happy man, and persuade them to imitate him. Then they should be warned, and invited, and reproved, in view of their last account, and the awards and destinies of eternity. But this must all be done in a most tender and affectionate manner; and the sailor should be convinced that love to his soul prompts it, and that his good is really sought in it, and then he will receive it with all the kindness of a brother. Men, therefore, who go after seamen to their haunts of vice, need to be men of a peculiar character, lest they should shut up the sailor's heart against the truth; or dishonour Christ, by not faithfully and fearlessly re-proving sin in some of its most hateful forms. If we do not mis-judge, they should be men of knowledge—men of pleasant address—fearless men—men "full of faith and of the Holy Ghost." This "Press-gang,"* should immediately be instituted in every great seaport in the world, and should be kept up with unabating activity and zeal, so long as the war between Immanuel and the Prince of darkness, for the dominion of the sea, continues. There is one strong reason for this measure;—the present enemies of seamen are constantly active and vigilant to seduce and ruin them, and the

* The "Press-gang" is an association of warm-hearted Christians, who have associated themselves for the purpose of going after seamen, and getting them under the means of grace. Their times of labour are a little before the time of service on the Sabbath, and before the Bethel meetings on the week day; and their object is to bring sailors to the meetings. They enter all their haunts of vice, and endeavour to persuade them to leave these abodes of horror and of guilt, and go to the "place where prayer is wont to be made." The enemy will not wait for the sailors to come to him, although he has all the lusts of the flesh on his side; but he will go out and catch them by enticement, by persuasion, and almost by compulsion, and bring them into his snares. And should not the Christian disciple be as active, as vigilant, and as persevering to stop them in their career of sin and wo, and bringing them to the house of God:—There should be men as exclusively devoted to this work, where there are meetings for seamen, as there are to collect and superintend Sabbath Schools. The reason it is not done, is, not that the object is not of paramount importance, but from some other cause, which we desire Christians in seaport towns to investigate for themselves. We know that it is in many respects a most unpleasant service; but still it is important, and it is unwise to neglect it. The children of light will never be as wise and active in their cause, as the children of this world are in theirs, till such an association is in most active and vigilant operation in every important port, when seamen can have religious worship, in all parts of the world.

friends of the Redeemer and of the souls of these men, should certainly be as active to undeceive and save them.

A GOOD AND PIOUS EXAMPLE

should be given to seamen at all times, but especially when they are ashore. They should be convinced that Christians feel for them and love them. When they do see Christians, they should see in them something of the spirit which led Jesus to die for sinners, and his disciples to endure all the indignities of a world for the honour of his name. This the sailors should see in the disciples of Christ, and a willingness to bear reproach, endure the self-denial, the scoffs of a haughty world, and to spend and be spent for the sake of bringing them home to hope and heaven. But this shining of a Christian example sailors can never have in the present state of things, and for the best of all reasons, that it does not exist. But still, did it exist to any considerable extent in the Christian world, it would be difficult to bring seamen under its influence, till it had effected a material change in the present state of things with them. While, however, the present system of boarding for sailors exists, it will be impossible that a good and pious example should be given them, especially while on shore. This system is, at present, nearly as bad as it can be. The sailor boarding-houses, nearly without an exception, are retailing dram-shops, which, of itself, is enough to make them the nurseries of almost every species of vice. To an alarming extent, they are the patrons of gambling, profane swearing, dissipation, fraud and lewdness.* In the city of New-York

* On the subject referred to in this note, we have taken the trouble to collect the following facts, which apply to the state of the case, with more or less exactness, throughout the world. That the system of hoarding for sailors, is in this extreme wretched and superlatively calculated to ruin these men, is as evident as a noontide sun, to every man who will take the trouble, and exercise the self-denial to investigate for himself; and it is quite time that this extensive system of ruin was brought before the public eye, that the importance of "The American Seamen's Friend Society," may be more deeply felt. "There are," says a correspondent, "two customs now existing in the merchant service, which are ruining sailors by hundreds and thousands every year; they are the CRIMPING SYSTEM, and the mode of paying sailors their wages. On pay-day the sailors have no friend on board, but they are surrounded by the crimps (or landlords) who are waiting with their bills, and after securing the money for them, others demand the money for their guilty associates; and if any money is left, the crew is invited to spend it jovially at the public house, or at the brothel?" The Rev. R. Marks, speaking of the sailor, and the ways in which he is gulled and ruined, says, "From the moment his vessel enters into port, he is surrounded by a set of men called crimps, who keep public lodging, and hoarding houses, of a description which would well suit the cities of Sodom and Gomorrah. These wretches, with the vile women they bring in their train, carry the irresistible bait of liquor and good cheer; advance a little money for present use; invite the weather-beaten voyager to their quarters; keep him in the commission of every sin and every excess until he has received his hard-earned pay; then stupify his every sense with liquor, rob him of his wages, and often strip him of his only jacket, and cast him out of doors, and leave him ruined in his circumstances, and half destroyed in his constitution, to shift for himself as he can;—to procure another ship, and again to encounter all the dangers and privations of the sea, or to die with cold, and hunger, and disease, in the street: and often, with his expiring breath, he implores a curse on his country and his fellow-creatures." Speaking of the same scenes of licentiousness in another place, he

there are a number of carriages almost constantly employed in keeping up a communication between the sailor boarding-houses and the brothels; and that not only at night, but in the face of day. In such houses the sailor ordinarily must board, when on

says, "Particulars cannot be given to the public: the tale is too horrid, and the recital too disgusting. I will, however, merely mention, that I have frequently known from two to four hundred of the most abandoned females that ever polluted society, on board of a seventy-four gun ship at one time; and large quantities of spirits permitted by the officer in command to be brought on board, under the name of liberty liquor, until such a scene of drunkenness, such a yell of oaths and unclean speeches, and such riot and licentiousness filled the whole ship, as utterly beggars all description." The Rev. G. C. S. giving an account of a visit in company with a friend, to one of the British ships of war, walking around her, says, "The appearance and language of several most abandoned creatures, from the shore, soon fixed our attention, and excited our deepest horror. The lieutenant, observing this, said, 'These are very unpleasant scenes for you, gentlemen, but we are obliged to permit them in a man-of-war; we had about four hundred of these unhappy creatures on board at Plymouth, but I suppose more than one hundred went on shore before we sailed, and the rest you see on board are waiting until the ship is paid off, when each one of them will get all she can from the sailor to whom she attaches herself.' We paused a moment to meditate on this truly awful circumstance—a whole ship's company nearly ruined by this abominable practice! We know that no beings on earth abound in such horrid language and allusions as these persons do. It will probably be thought that this practice cannot be very extensive, and must be confined to a few solitary cases. But what will be thought when we find that the publishers of the pamphlet, which first brought this indescribable evil to light, 'challenge inquiry, and,' as they say themselves, 'are ready to prove, (if it should become necessary, by specifying the names of ships and commanders,) that with the exception of one or two ships, the practice we complain of has been, and *at this moment actually is*, general in all our ports, when ships are either fitting for sea, or arrive from their stations.' " This is certainly an alarming fact, since it is so indubitably certain that sailors are, to such an amazing extent, corrupters of each other, of whatever nation they are: but it is particularly so to both England and America, since their seamen are connected by so many strong ties. To the good people of every country and community we would say, "Look at this dreadful picture again! Do you not behold the gray-headed, as well as the more youthful sailor reclining on the bosom of the adulteress and the harlot, wallowing in drunkenness, turning their backs on the assemblies of God's saints, opening their lips, not to speak the praises of the Saviour's love, or of a Father's providence, but to dishonour these sacred names, and thus corrupting society by their conspicuous and contagious example?"

In a letter from a London correspondent, under date of March 3d. 1826, we are furnished with the following statement. Speaking of the seamen, he says, "As soon as they enter into harbour, they are paid their wages and left as a prey to the most abandoned villains, prostitutes and publicans, who, in a few days, sometimes in a few hours, rob them of their hard-earned wages, of a voyage of one or two years. I have seen and heard so much of it, that my heart sickens almost at the thought. Three weeks ago, in company with the Rev. G. C. Smith, I visited two frigates at Woolwich, which were just arrived, one from the East-Indies the other from South America. The crew of the former, I understood, had nearly four years pay to receive. There we witnessed a scene which was disgraceful, but not uncommon, in a King's ship. There were about one hundred and fifty prostitutes in the tween decks, all of the lowest description, connected with a set of beings, (I cannot call them men) denominated crimps; who, under the pretence of getting the sailors ships, take them to their houses, where they make them drunk, and the next morning they find themselves robbed of every sixpence; thus are these poor fellows ruined body and soul, and turned out to shift for themselves. When the crimps get a ship for a poor fellow, they undertake to find him in clothes, to be paid for out of his month, or two months' advance, before he leaves Gravesend. Here is poor Jack imposed upon again, by being charged three or four times as much for his jacket, &c. as he could get them for of a fair tradesman. I have been an eye-witness to it. Sometimes his advance money is not sufficient to pay the bill, and the crimp gets an absent bond, on which the owner pays one or two months' wages while the ship is prosecuting her voyage, so that when the poor fellow returns he has but little to receive, and this little he is again plundered of by the same system of villainy." We also have seen a little of the same picture ourselves: and a lieutenant in the United States' Navy informed us, but a few

shore, because there are few of any other description into which he can be admitted. Often have we been told by sailors, when somewhat serious about their future destiny, that they could not become religious in the boarding-houses. "Show us," say they, "a house where we can go, and find pious shipmates and landlords who will care for us, and then we will attend to religion; but as soon as we get home, our messmates, the landlord, and the girls, are all ready to board us at once, and we cannot think seriously, or even pray for the salvation of our souls." It is therefore important and indispensable, if we wish to do these men good, and make them virtuous, honourable and happy, that boarding-houses of a different character be immediately provided for them—houses where they may enjoy some of the common privileges of morality and religion.

To effect the objects above specified, is the principal design of "The American Seamen's Friend Society," although its efforts are not to be confined to these, as may be seen by the second article of its constitution; but it may and will, as its means shall allow, attend to any other branch in the great work of improving the moral and religious character of seamen. Should it be asked, what can the Society do to remedy the evils now existing in the present system of sailor boarding-houses? it may be replied; it can patronise men who will keep for seamen, good, moral, and orderly boarding-houses! and it can use all its own influence, and enlist the influence of as many friends as possible, to convince seamen that it will be for their interest and happiness to prefer these to other places of boarding. Men enough of the right character may be found to keep such houses, provided they can have the countenance of the Society and the Christian community. By means of active auxiliaries or branches in all the important seaports, the same system of measures, for the removal of this evil, may be entered into at once, and vigorously acted upon, through the whole country. If the present keepers of sailor boarding-houses, will come into the measures of the Society, let them, equally with any others, be patronised by it. This will be a line of conduct unexceptionable and just. Let then the Society have means, and prove her, if she will not soon put a different aspect on this most deplorable part of the subject. If it be hard, yet it must be done! or the same system will go on; the seamen will still pollute the world with their crimes, destroy the heathen, and plunge themselves in endless ruin.

months' since. that he had seen one hundred and fifty of such wretches on board the ship to which he was attached, at one time.

There are supposed to be about five thousand of these wretched females in the city of New-York! and about sixty thousand in London, and probably other cities in about the same proportion. So long, therefore, as there is an interchange of communication between these and the boarding-houses, it is impossible that a moral and religious example should be given to our seamen.

Seamen must be provided with

A PLACE FOR DIVINE WORSHIP,

where they can be accommodated and feel at home. This measure is rendered necessary from the very state of the case. In all large cities and seaports they could not be accommodated in the ordinary churches, were they disposed to mingle with other congregations; but, from the long and habitual neglect which they have received, they are not disposed to do it. Many have often made the attempt, and failed, because, in most city congregations, it would be considered disgraceful to suffer "Jack with his roundabout," to sit with polite and genteel people. This the sailor knows, and he despises to intrude himself where he is not wanted. There is this universal fact, with all the seamen's peculiarities of habit, of dress, of dialect, and even their modes of thinking, which makes it necessary to furnish a place of worship for them. But aside from every other consideration, their number requires it.* Their number is

* The city of New-York has belonging to it, including those who are regular traders, above twenty thousand seamen. Suppose fifteen hundred out of these to be pious men, (which is probably a very large estimate,) and it will then leave eighteen thousand five hundred, who need the salvation of Christ, in order that they may best answer the great end of their being, and die in peace. To see, however, the weight of responsibility actually lying on the Christian community, in regard to sailors, we must form an estimate of the number constantly in port, to whom the streams of Christian kindness and love ought unceasingly to flow. We give the following estimate from public documents. During the last year, there were cleared at the custom-house, in the port of New-York, 1208 vessels for foreign ports, which would average at least ten men each; and up to the first of August of the present year, 629 vessels of the same description. So that last year were employed on foreign voyages, in New-York alone, at least 12,000 seamen; and the present year, up to August, as above, 6,290. About the same number of men are employed in the coasting trade, by vessels that clear at the custom-house, and at least as great a number in those which do not clear at all. Deduct, however, one third for the same men going at different times, and it will leave between 20 and 30 thousand. About 3,000, then, will be a fair estimate for those actually in port. Then add 1,500 for superannuated seamen and along-shore men; and 1,500 families with five in a family, all of which are within bounds; and we shall have at least 12,000 immortal beings in the port of New-York, of seamen and those connected with them, who need constantly to be fed with the bread of life: and yet we have but a single church for the whole. Ought there not to be a floating-chapel also, and additional labourers? The United States have at least 100,000 seamen; then, their families, and those pursuing the same occupation, and who are to be benefitted and moralized in the same way, will at the very lowest estimation amount to as many more.* This fact alone is sufficient to show the necessity of places of worship for seamen; but when it is remembered, that thousands of foreigners annually visit us, some of whom at least would be glad to attend divine worship, it appears more strikingly important. In Great-Britain they have at least 500,000 seamen; and in the world probably not less than 3,000,000. Then taking their families, and those so intimately connected with them, that if approached and benefitted at all by the Gospel of salvation, it must be done in the same way as with seamen, and

(*) All these are to be embraced in the labours of "The American Seamen's Friend Society:" nor does the great object at which it aims stop here. It is designed to embrace the numerous class of river and boat men, on our great rivers, lakes, and canals. The number of these men at present is very great, and they are annually increasing. Their habits of life, take them as a body, are probably no better than those of seamen: many of them are extremely licentious and profane. There are many places on the Hudson, on the great Canal, on the great Lakes, on the Ohio and Mississippi rivers, as well as on many other rivers in our country, where meetings ought to be held every Sabbath day at least, for river and boat men: and among them Bibles and Tracts ought to be distributed. Such is the field of labour contemplated by the A. S. F. S. and towards which it wishes to turn the eyes of the community; and in the cultivation of which it asks the aid of all the friends of man.

much greater than is generally imagined. The Jews are deemed sufficiently numerous and important to excite the sympathies of Christendom. But Christendom has many more seamen than she has Jews, and they are hardly deemed of sufficient importance to call forth a single sympathy. It may indeed be said, that "if sailors were honest and provident, they might provide all these necessary means, both for themselves and families." This is unquestionably true, but it is as true of the heathen, as of the sailor; and yet it is not deemed a sufficient reason for doing nothing to save them from ruin. And after all, the truth is, that the Christian world owes to her seamen ten thousand talents, when to the heathen she does not owe fifty. Notwithstanding, thousands and hundreds of thousands, are annually expended upon the heathen, yet seamen are left to perish, with scarcely an eye to pity, or a hand to save!—Brethren in Jesus Christ, WHAT MEANETH THIS?

Seamen should have a

PREACHED GOSPEL AND BIBLES.

These they should find in every important port in Christendom. This must be plain to every reader who considers, that it has "pleased God by the foolishness of preaching to save them that believe"—even seamen as well as others. Of this blessing they have long been deprived, but the defect is beginning to be supplied, both in England and America; but still there is very much to be done, even in this department. Bibles, also, and tracts should be furnished for seamen, so that it could never again be said that sailors from a Christian country go years without either the one or the other. It is, however, no difficult task at this day to find sailors, who for years have neither seen a Bible, nor a tract, nor even heard the name of God mentioned, but to be blasphemed. What do such facts tell, but that we do not feel for our brethren "whose home is on the deep?" But it may be said, "there are Marine Bible Societies, why do they not supply these men with the word of life?" Because the same deep sleep which has rested on the world for ages, where the moral state of sailors is concerned, is still unbroken, and they can procure neither funds nor labourers to accomplish the work. The Bible might often be a very great comfort, as well as an unspeakable benefit to the sailor in his various peregrinations and trials. The history of its operations on such minds, furnishes a multitude of facts to establish the truth of the above supposition. When, for instance, a sailor values his Bible more than his life,—will risk the latter to save the former, and will refuse to part with it for money. One testimony like the following, of which there

we must more than double that number. We have not room in this note to bring forward data for all these conclusions. The one above, in relation to the city of New-York, must suffice for this place, and we do think it quite sufficient to prove the point for which it was intended.

are many from shipmasters, will prove the utility of the Bible among sailors more than a thousand arguments. "Every thing goes as it ought, when the Bible is regarded by the crew; the duty is cheerfully done—the owners' property is more safe, and all is smooth and pleasant." Sailors, then, should have Bibles!

There is one thing more, which we have not named, that must be done for seamen. If, however, it be ever done, it must be done by the disciples of Christ alone. It has not been done; and whether there be not leanness in all the flock of God, on account of the neglect of it, merits the serious consideration of every child of God. It is this,—

SEAMEN MUST BE PRAYED FOR.

This is a duty which every Christian must confess to be of immense importance to the salvation of seamen. It is a duty too, the performance of which should have seemed easy. It would not have cost money, nor yet much labour or time. But it is a duty which has not been done. This is proved from observation and from fact. We have made it a subject of inquiry for more than four years past, and the result is the fullest conviction that there is not one prayer in a thousand, in which seamen are either named or thought of. Let no one attempt to quiet his conscience on this subject, by saying, that he has often prayed for all men; for such an argument would be just as valid when applied to the heathen, to his own nation, or family, and even to the church of God, as when applied to seamen. Let every Christian ask himself, how many prayers he can distinctly recollect either to have heard or made, in which sailors, as a class of mankind, were made the subjects of them? The Church has her concert of prayer, monthly, for the heathen, whom she shall never see till the day of final adjudication, and to whom she owes comparatively little, (and in it she has done nobly!) but *the seamen*, to whom she owes so much—who are enriching her with every breeze, and who are from the midst of her, bone of her bone, and flesh of her flesh, have been forgotten. even in her most solemn and fervent prayers. They have been little more remembered than the congregation of the dead! Now what is the assignable reason for this almost universal neglect? Has it been from ignorance and inattention to their real worth, character, and situation; or is it to be attributed to a worse cause? Certain it is that they shared, both in the labours and prayers of the Saviour of mankind, and from among them he chose at least four of his most faithful and efficient apostles. That seamen are prayed for but little, we know from the fact, that as yet but little has been done for them. And it is a well known truth, that when men pray much for any object, they labour correspondingly to accomplish it. This remark is most strikingly corroborated in the history of missions to the heathen. In this work it is manifest that the fervency and constancy

of prayer, and active effort, have gone hand in hand. And the same remark will probably hold equally good in regard to all the great efforts of benevolence, which so peculiarly mark the history of the age in which we live. Now could we once gain "the effectual fervent prayer" of all the righteous, in behalf of the seamen, we should expect soon to see an effort put forth in their behalf, that would speedily rescue a great multitude of them from the hand of the destroyer. We would, therefore, most affectionately say to "all the holy brethren,"—Pray for the seamen!—Pray that "the abundance of the sea" may speedily be converted,—Pray that God may soon become the confidence of "all them that are far off upon the sea,"—Pray that sailors in every land may "sing a new song unto the Lord, and declare his praise in the islands!"—Pray that they may soon call the people or nations unto the mountain of the Lord; and there with the multitude from every nation offer unto our God the sacrifices of righteousness and of praise.

MOTIVES TO ACTION.

It now only remains for us to mention a few of the motives which urge to the immediate performance of this work. The importance of the work itself forms one motive, strong and various as are the bearings of the conversion of seamen on the glory of the church, and the happiness of the world. That conversion, it has already appeared, will have a most powerful and happy influence on all the commercial interests of the world,—on all the political interests of nations,—on all the moral interests of society, and on all the religious interests of the Church. These considerations alone, it should seem, would form a motive strong enough to engage all the friends of God and man, both in their individual and collective capacities, at once to adopt measures, promptly to execute plans, and provide ample means for the accomplishment of an end so important. There can, we think, be little doubt, but that it would most effectually dry up some of the principal streams of vice, which at this moment deluge the world with pollution and crime; while at the same time it would raise up a host of the best missionaries and auxiliaries to the missionary cause, that could well be conceived. We hope soon to see some abler hand take up this subject, and unfold in a strong and powerful light, its various and important bearings on all the great interests of man, both in regard to time and eternity. Such a developement we are sure can be made, so as to form a motive to immediate and powerful action in the cause, which cannot well be resisted.

Another motive is found in the wisdom of the measure. That it would be a wise measure, according to the wisdom of this world, will appear in a strong light, when once an accurate estimate is spread out to the eye of man, of all the depredations which unprincipled seamen have committed on the rights of man, upon the high seas, and in foreign realms; and of the sums in treasure and in

blood, which these depredations have cost the nations. In such an estimate, there must be taken, not only the actual plunders and murders of all the pirates and mutineers; the incalculable wretchedness of the slave trade, and many of the wars, professedly for "sailors' rights," between Christian nations;—but also almost the whole of the wars which have been waged by heathen nations against Christians—these being nearly all kindled by the resentments of an injured country, for wrongs practised upon them by strangers. When such an estimate is fairly made and spread out before the public eye, we do think the wisdom of the measure, to improve the moral and religious character of seamen, will no longer be an unsolved problem. But this is not all that might justly be taken into such an estimate. The entire moral influence of all this wasting desolation on the world, must be calculated, and spread out before us, before we shall be able to see the perfection of that wisdom which marks the efforts to improve the morals of sailors, even in their connexion with the happiness of this life. Neglect, then, of the moral state of seamen has been unwise, on the strictest principles of the wisdom of this world, and as men would be wise for themselves and their children, they should neglect it no longer. And how strongly marked would be the wisdom of this measure in the Church of Christ! how much more extensively would she spread abroad her saving health among the nations of the world! how extensive would be her triumphs in the dark places of the earth! and how greatly would she be honoured in the eyes of the heathen, could she once enlist the seamen heart and hand in her cause!—Then, indeed, had the islands waited for the Lord; and the ships of maritime nations should have been first to bring her sons from far, for her children would have been spread abroad among all the nations. And silver and gold in abundance, for all her wants, had been brought as a present from the nations and their kings, to beautify the place of God's sanctuary, that he might be glorious in the eyes of all the earth. Such are a few of the many happy results of the conversion of the "abundance of the sea," according to the sure word of prophecy; and would it not be wise in the Church to make it an object of paramount importance? Surely it would be her glory and honour, both in the eyes of God and man.

The criminality of neglecting this work, should be another motive. The guilt which Christian nations have contracted as nations, in neglecting the moral state of their seamen, may, in the sight of God, be immensely great; and there are few things more probable than such a supposition. And it is equally probable that many of their heaviest calamities have come upon them in consequence of this neglect: certain it is, that many of their most destructive wars, and the incalculable evils and disasters of the traffick in slaves, have been the results of it. This fact simply, did it rest on probability alone, should be a motive sufficiently strong to lead

such nations immediately to adopt prompt and efficient measures to remedy, as far as possible, the evil. The guilt and criminality of the church in neglecting to make strong efforts for the moral renovation of sailors, is still more apparent. The ascending command of Jesus, "Preach the gospel to every creature," has been perseveringly disobeyed, in regard to an important and numerous class of her fellow-creatures, which were in, and from the midst of her. Sailors have been suffered to live and die, generation after generation, without hope, without prayer, and even without warning of their future and unalterable destiny.—"If thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity, but his blood will I require at thine hand," is an announcement, not without its application, to seamen as well as to other men. And whose duty has it been for ages past, and whose duty is it still to warn these wicked men of their ways? Has it not always been, and is it not still the duty of the Church? And has she not then reason to conclude, that the blood of seamen is even now found upon her, and that it crieth from the deep unto the Lord, against her peace and prosperity, while this important duty to the world is neglected? If the conversion of seamen, according to prophecy, is to produce a happy "flowing-together," or *union* in the church; if it be greatly to increase her in numbers, in wealth, in respectability and honour among men, and in holiness and righteousness before God—who can reasonably doubt but that her present divisions and contentions, her fewness of numbers, her poverty, her reproach and dishonour, and even her leanness of soul, are all distinctive marks of a frowning providence, for this long and cruel neglect of the perishing souls of the seamen? On this subject, then, surely the church should go and sin no more! This motive should lead her in all her branches, immediately to arise and put forth her strong energies for the sailor's salvation, until this deep stain is washed away, and this aggravated and protracted guilt abundantly pardoned.

Another motive for the performance of these works, is found in the success which has crowned the labours of the pious few who have engaged in them. Special labours for the conversion of seamen are of recent date, it being only about nine years since the first effort was made. The first movers of this noble work of Christian charity, deserve well of mankind, and we regret that we have not their names to give to the world: We are, however, at present, only able to say, that they were a few pious seamen of Rotherheith, a little to the east of London bridge. In A. D. 1817, they began to hold prayer meetings, specially for seamen, on board of ships under a flag which has since been denominated the "Bethel Flag," and is now known as a signal of religious worship for seamen, in almost every quarter of the world. This effort of the seamen soon awakened the attention of a number of pious men to the situation and claims of seamen generally, and the result was, that in the course of the next year, the "Port of London," and the "Port of

New-York," Societies for improving the moral and religious character of seamen were both organized. We have not room here to notice the rise and progress of the various societies which have since been formed, to aid in this great and good work : but only to remark that since that period, there have risen besides a goodly number of local societies, two great national institutions to carry forward this noble enterprise. "The British and Foreign Seamen's Friend Society, and Bethel Union," and "The American Seamen's Friend Society," with about one hundred smaller, yet kindred institutions, show clearly to the attentive observer, that there is a spirit gone out into the world, in relation to the moral condition of seamen, that is not likely soon to be subdued. There are, besides, in England and America, between thirty and forty Marine Bible Societies ! But what are these among so many ? It may be asked in this place, what have these societies done for seamen ? It is true, with their very limited means, and the difficulties they have had to encounter, they have done but little ; and yet they have done something. Many thousand Bibles and Testaments have been distributed among the "tempest-tossed" mariners, to cheer them in trouble, in darkness and in death ; and the word of God alone has proved the richest blessing to many a sailor. Between fifteen and twenty places of worship, including churches and floating chapels, have been prepared for seamen, and preachers supplying them, to give the words of eternal life to the long neglected and weather-beaten mariner, which are able to save the soul through faith in the Lord Jesus Christ. Thousands and tens of thousands of Tracts have been set afloat among the sailors, to become companions of their night-watches and leisure hours. Schools have been instituted for sea-apprentices, and sea-boys, as well as for adult seamen and their children. Register offices and savings banks have been opened in various places, for the benefit of sailors. Small libraries of useful books have been provided, not only for ships, but also for boarding-houses ; and, in connexion with them, in some places, reading-rooms have been opened especially for seamen. These rooms will afford, at least, a profitable lounging place for an hour on shore. But one of the most important things that has been done, next to giving seamen the gospel, has been the provision of respectable and orderly boarding-houses. According to accounts from England, there are at this time in the United Kingdom, not far from one hundred regular, moral boarding-houses for sailors, under the direction and inspection of their societies. Would to God, we could say, there are any in the United States ! We hope, however, before long, to be able to report a number. Moreover, there have been Bethel prayer-meetings holden in almost every part of the world ; and in a number of important sea-ports, men have associated for the purpose of getting sailors to attend their meetings ; of visiting their schools and boarding-houses ; and for boarding vessels on their arrival in port, and thus of enlisting both seamen and landsmen, as far as possible, in the good

cause of reforming sailors. There is, we believe, in addition, one or two sea-missionaries, whose object is to visit various parts of the world, without regard to kindred or tongue, and stir them up to the sailor's cause. Sailors' and Mariners' Magazines have been set on foot, for the purpose of giving general and extensive information on every subject connected with the objects of these societies, and of keeping the public mind alive to their importance and their interests.

The result of these labours has been the fact, that a flood of light has been thrown on the world in regard to the character, situation and prospects of seamen; and also on their important connexion with the various interests of man in this world, and the destinies of thousands in the next. More knowledge has probably been diffused in the world, on the subject of seamen, within ten years past, than in as many centuries before. But knowledge is not all that has been gained by these efforts. The soul of many a poor sailor has been saved by them! It is not possible to ascertain the entire results of these efforts on the moral character of seamen, nor yet the number who have been savingly benefited by them. Five thousand seamen, however, have been reported as having passed "from darkness to light, and from the power of Satan unto God," by means of them, and about the same number of boat and river men, in Great Britain alone. But these are probably not all who have been so benefited; although there may be reckoned among them some who may draw back unto perdition. We have, at present, no data by which to ascertain the number in America; it is, however, confidently believed that some hundreds have been savingly benefited by the labours of these institutions. We confidently expect that the efforts of "The American Seamen's Friend Society," will soon enable us to ascertain this fact with some degree of probability, as well as a number of other items in relation to seamen, and those connected with them. There is, also, an acknowledged and striking difference in the moral sensibilities and conduct of sailors for the better, since the commencement of these operations. There are many pious, praying men, not only in the merchant service, but also in the navy, both in England and America. It is, on the whole, questionable, whether any religious institution, according to its efforts and the number of its friends, has received more striking testimonials of the approbation of God, than has the seaman's institution. Such facts as these should form a motive sufficiently strong to induce all the saints of the Most High to come up to this "help of the Lord against the mighty" foes of seamen at once, and thus rescue many a poor sailor from sin and condemnation.

There is one other motive which we will urge. It is derived from the shortness and uncertainty of human life, and from the destructions which are almost constantly coming upon the sailor. Human life, at best, is but "a vapour, that appeareth for a little time, and then vanisheth away." Our days, in our best estate, pass away

“like the swift ships,” and are gone like “the weaver’s shuttle.”
So frail is man, that true it is

“The spider’s most attenuated thread,
Is cord, is cable, to man’s tender tie
On earthly bliss; it breaks at every breeze.”—*Young*.

This fact should stir up a spirit of holy emulation in all the children of God, not only in the work of self-preparation for their last account, but also of doing good to their fellow-men, and spreading abroad the saving health of Christ’s salvation, among the children of this sinning world. It should also awaken a slumbering world to the long arrears of obligation to her seamen, which yet remains uncanceled. If the life of other men be short and uncertain, much more may this be said of the sailor’s life. By the various ills and disasters which they experience, they are generally swept off either in youth or in middle age. It is a marked and striking fact, that we rarely see an old sailor. They are swept away in multitudes by their courses of dissipation and vice: and, as if these were not enough, to their aid comes in the pestilence, the sword, and the storm. The latter of which, alone, is almost constantly sounding the funeral requiem of the poor neglected mariner. “From a ship of war of the first class, carrying above a thousand men, down to the little fishing-boat, with but two or three hands on board, how often does the sea ingulph the whole! Death carries off the heathen, as it removes our neighbours on land, by a few at a time in one place, and by a few in another, and that by a gradual process. But at sea, the storm howls the death-knell of multitudes at once; and sometimes the battle, in a few short hours, sends into eternity more of our seamen than would people several of our middle sized towns;”—and most of them more unprepared for death, if possible, than the very heathen themselves, and yet there has been little or no persevering effort to prepare them for so sudden and unexpected a change. When the sailor is sick, and dying in a foreign land, it is at this moment too lamentably true, that “no man cares for his soul. When he is pouring out his life-blood on the deck of a ship of war, or is in an instant despatched by a cannon ball into an eternal world, he has no time to learn what he must do to be saved! Or when sinking in the deep waters, the waves his winding sheet, and the howl of the storm the last sound that breaks on his ear, he can receive no consolation from attendant friends! In his sickness, on a foreign shore, he looks in vain for even the comforts of a parish poor-house. In his death, in most cases, he in vain asks for some kind neighbour to read or pray for his edification; and never can he direct them to call in the minister of the gospel of Christ for his comfort.” The number who are thus deprived, and who die in some such way, is incalculably great, probably not less than tens of thousands annually from Christian lands. And is it possible that such a sum of human woe, in so interesting and useful a class of our fellow-men, can be suffered longer to remain unas-
suaged? Shall not the benevolent individuals and societies who

have taken in hand to alleviate this suffering, and to reform the vices of these men, be promptly and liberally supported in their undertaking? Will not our country arise from her slumbers over the miseries of her seamen, and pour a little of her abundant consolations into the hearts of her suffering tars? And will not the Christian community make one united and speedy effort to bring the seamen out of this state of oppression and cruel bondage, "into the glorious liberty of the children of God?" Will not the ministers of the Lord Jesus immediately sound an alarm on this subject, and both by argument and persuasion, awaken as deep an interest in their congregations, and stir up as active efforts for the salvation of seamen as for the heathen? Will they not do it for the very heathen's sake? We would affectionately invite them, and most earnestly intreat them to do it, for the love they bear to the Saviour's cause on earth!—for the interest they feel in the peace and happiness of their country and of the world!—and for the solicitude they have for the eternal salvation of immortal souls, a single one of which is of more real value than all the wealth of the universe! Look again at the sailor's influence and importance in the destinies of the world!—Look at the important aid which they might, and would render to the church of God, if they were all holy men! Look at the frowns of heaven which rest on the church and on the world for their long and cruel neglect of them!—Look at the solemn adjudications of the last day!—And from that day look at each single sailor's soul in its endless progression in bliss or in wo!—And then, with it all in your eye, ask, whether it be possible, with all the apathy of the Priest and the Levite, longer to pass the seamen by without binding up their wounds—pouring in the consolations of the gospel, and endeavouring to save their souls?—I turn mine eye on the stormy deep and say—

"I've seen the dark ship proudly braving,
 With high sail set, and streamers waving,
 The tempest roar, and battle pride;
 I've seen those floating streamers shrinking—
 The high sail rent—the proud ship sinking
 Beneath the ocean tide:
 And heard the seaman farewell sighing,
 His body on the dark sea lying,—
 His death-prayer to the wind!
 But sadder sight the eye can know,
 Than proud barque lost, and seaman's wo,—
 Or battle fire, or tempest cloud,—
 Or prey birds' shriek, and ocean's shroud!—
 THE SHIPWRECK OF THE SOUL."

To prevent the painfulness, and the crime of such a shipwreck, O! my country, this appeal is made to thee!—O let it not pass away from thee unheeded, lest there be many more cries to heaven for vengeance on thee, from the souls of thy seamen, who have enriched and blessed thee, by toils and suffering, by tears and blood! Pity! Pity! O pity the sailor's dying soul, and make him once happy in the thought that he has christian friends, and a grateful country!

CONSTITUTION

OF THE

AMERICAN SEAMEN'S FRIEND SOCIETY.

ART. 1. The name of this Society shall be "The American Seamen's Friend Society."

ART. 2. The object of this Society shall be to meliorate the condition, and to improve the moral and religious character of seamen, by the establishment of well-regulated boarding-houses, and suitable libraries and reading-rooms, when practicable; savings banks, register offices, schools of elementary and nautical instruction; by the employment of agents for carrying into effect the operations of the Society in different parts of the United States, and by the use of such other means as may seem calculated to promote the designs of the Institution.

ART. 3. The officers of this Society shall be a President, 15 Vice-Presidents, not more than two of whom shall be residents of the city of New-York; 30 Directors, not less than 13 of whom shall be residents of New-York; a Treasurer, a Corresponding Secretary, and a Recording Secretary, who shall be annually chosen by the Society, and who shall form a Board for the transaction of the business of the Society. They shall enact their own by-laws, supply their own vacancies during the year, and appoint honorary officers and directors. Seven members of the Board shall constitute a quorum for the transaction of any business.

ART. 4. The officers and directors, or a quorum thereof, shall appoint an executive committee of nine (including the Treasurer and two Secretaries) residing in the city of New-York, or its vicinity, to continue at the pleasure of the Board during the year. Five of the Executive Committee shall constitute a quorum at any regularly convened meeting: they shall have the power to dispose of the funds of the Society, to appoint agents, and prescribe their field of labour, and in every other respect to carry into effect the designs of the Institution; they shall make quarter-yearly reports of their proceedings to the Board, and a special report at any intermediate term, when requested by a vote of the Board.

ART. 5. The Board of Officers and Directors shall meet at least once in three months, and a special meeting shall at any time be called at the request, in writing, of any three members of the Board.

ART. 6. The Treasurer shall give bonds, annually, to such amount as the Executive Committee shall think necessary.

ART. 7. Any charitable, or religious society, having for its object an attention to the welfare of seamen, may become auxiliary to this Society on the payment of twenty-five dollars, and by the engagement to pay over, annually, its surplus funds into the Treasury of the Parent Institution.

ART. 8. Every auxiliary association shall be entitled to send a delegate to attend the meetings of the Society, and to vote at the annual election of officers and directors. And every auxiliary association contributing one hundred dollars per annum to the funds of the Society, shall be entitled to send a delegate to attend the meetings of the Board of Managers.

ART. 9. The commissions of all agents shall be signed by the President or Vice-President, and countersigned by the Chairman and Secretary of the Executive Committee.

ART. 10. No person who is employed by the society for a pecuniary compensation, shall be a member of the Board of Directors.

ART. 11. Every person paying annually into the Treasury not less than two dollars, shall be a member of this Society, and each subscriber of twenty dollars at one time, shall be a member for life, and any subscriber paying fifty dollars at one time shall become a director for life.

ART. 12. The Society shall meet annually in the city of New-York on the Monday preceding the second Thursday in May, and any special meeting may be called by order of the President, or, in his absence, by one of the Vice-Presidents, at the request, in writing, often of its members.

ART. 13. This constitution shall not be altered without a vote of two-thirds of the members present at an annual meeting; or at a special meeting notified for this purpose; and notice of all meetings of this society shall be given in at least three of the daily papers of the city of New-York, and one of the daily papers of at least three of the other principal Sea Ports of the United States.

ART. 14. Nineteen members shall constitute a quorum at any meeting of the Society.

The following is a list of the officers of the Society :

PRESIDENT.

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Will not those gentlemen in our country, who have been enriched by commerce and the labours of seamen, contribute liberally to the funds of "The American Seamen's Friend Society?"—Were they all to become life members or directors, would it not be honourable to them?

Will not the clergymen of the different congregations in our country, lay this subject before their people, and as soon as may be take up a collection to aid the funds of the A. S. F. S.?

Cannot most of them form auxiliaries to the A. S. F. S. in their congregations? Are there not a number of active laymen, who would most gladly aid a minister in such a work of mercy?

Will not the Ladies throughout our country, when they think of the seamen, make their ministers members or directors for life, of the A. S. F. S.?

Can there not be obtained a number of subscribers to the Mariners' Magazine, which will be printed with fair type, on fine paper, in semi-monthly numbers of 16 octavo pages each, and be delivered to city subscribers, by carriers, at their houses, at \$2 00 per annum.

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